Thomason 82.

Vitis Palatina.

A SERMON APPOINTED TO be preached at WHITEHALL upon the Tuesday after the marriage of the LADIE ELIZABETH her Grace.

By the B. of London.

John King.

LONDON,
Printed for IOHN BILL.
1614.

TO

THE PRINCE HIS MOST *excellent Highnesse.*

Most gratious Prince.

AS one not ambitious to preach or print my selfe, but desirous to preach the honour of God and publish his mercies, & giue light and after-life to this Sermon. I preached it at the mariage of your peerelesse sister; not on the day it selfe, but before the daies

of that feaſt and celebritie were expired. I publiſh it at the birthof her ſonne, the firſt-fruits of the riches of God towards the Chriſtian world from that Princely garden.

My gratious Soueraigne who commanded my ſeruice at that time, out of his zealous and religious heart, enioined me likewiſe my taske namely to bleſſe the mariage, as with Creſcite & multiplicamini, *(the fundamentall bleſsing of God) and other ſuch like praiers and prefaces of happie prediction belonging to mariage: and as often as my matter fitted mee, to draw from the hearts of the people, which ſate in the doores of their lips and waited the watch-word, their anſwers and* Amens *to thoſe wiſhes of bleſsing: that both the Prieſt and the*

people

people like the voice and echo in the woods, uniting their ſpirits and ſpeech together, might ſing to the new married paire their ioifull God ſpeede, O Lord proſper them, we wiſh them good lucke in the name of the Lord. *Thus hauing ſo glorious a* ſtarre *to point out my way vnto me, and the readieſt affections of mine heart lending me winde and ſailes at will to doe what ſeruice I might to that wiſhed coniunction: as Ophir in the daies of Salomon was the place for gold, becauſe the moſt and beſt was there; ſo went I for a mariage text to that golden & beaten Pſalme, as well trauelled in this kinde as Ophir for gold, beeauſe there was the richeſt veine to furniſh ſuch an occaſion. Thence I extracted a ſmall modell for my*

Pſ. 129. 8.

Pſal. 128.

my building: the ſubiect thereof was a wife; *the mirrour and metaphor of that wife,* a vine; *the honor and attribute of that vine,* fruit; *the marrow and meaning of that fruit,* children, *which lay at the next doore to my text. But when I came to the fruit of the vine, I pawſed and withheld my ſpeech, becauſe the time of her fructifying was not yet come. I went on with my ſong of the* vine *in the words of Eſay,* Vinea facta eſt *&c. hoping there would be a day & daies, when we ſhould change our ditty, and ſing as cheerfully of the* oliue branches *in thoſe ſweete notes of the Pſalme;* Nati ſunt tibi filij *&c. This day is this word fulfilled in our eares, both in ſubſtance and circumſtance. For not onely the* word *and*

Eſ. 5. 1.

Pſal. 45. 8.

worke

work of God, prophecy & euent, are really met together: but with a reciprocall seruice, and reflected aspect of each to other, that worke and his word are once more met again: those very words & sillables of the Psalm, wherin at the first our hopes were conceiued and vttered, not forced from their owne ranke and station, but by the monethly order and course of the day, aptly and happily ministring to the entertainment of that newes which by his Maiesties princely care was conueied vnto vs. For at the morning praier of that day which his Maiestie by a speedie messenger posting vpon the wings of the night was zealous to preuent, it being the day of our Christian Sabboth, whereon the tribes doe vsually ascend to the houses

houses of God, the people, I meane, assemble in their great Congregations *to praise his glorious name: I say at the morning praier of that day, being the ninth of the moneth, by the naturall vse of the Church, was that Psalme read, wherein was that verse contained of that first dextrous presage,* Nati sunt tibi filij &c. *As if from out the whole bunch of that sacred Volume a Psalme had beene pickt of purpose as proper to that day, to yeeld a consonant voice and acclamation to that ioyfull tidings. I apply the words of that other Psalme,*

Ps. 68. 12. Dominus dedit verbum, euangelizantium exercitus multus, *God gaue the word (appointed as it were our text, so iust to the time, so meet for application, that he that ran might*

might haue read Gods meaning therein:) and great was the company (as great as all the Churches of London could yeelde) of those that reade and pronounced the same, but not manie perhaps that minded it: that ioined the text and the glosse together, the body and the soule, the letter of the booke and that instant goodnesse of God which that letter imported. Therefore to recall their meditations to that which they might ouerslip, and to reuiue mine owne, to scale the ioy of my heart & my thankefulnes to God in the presence of all his Saints, and to inflame others with the like, and to congratulate to your royall house your new titles of honor and comfort, as of grandfather, grandmother, vncle, which you had not before; and one

line of degree the more to your royall pedigree, which for root & branch *is the most glorious in these Northerne parts: to these and the like ends I send this Sermon abroad, making that the cause of my printing it, which was the end why I preached it; that as I preached it in honour of a* fruitfull vine, *so to honour the* vine *and her* fruit *I might now publish it.*

O Lord of hosts looke downe from heauen, behold and visit this vine, *and the* vineyard *which thy right hand hath planted, and the* branch *which thou hast made (wee trust) so strong for thy selfe. Let thine hand be vpon the* man *of thy right hand (the father) and vpon the* sonne of man *(his tender babe;) that he may grow vp in age and grace to strengthen*

Psal. 80. 14.

then thy kingdom. Perfect that good worke which thou haſt begunne vpon vs. *Thou haſt begun it in the former part of the Pſalme*, Nati ſunt tibi filij &c. (*ſauing for number, that* natus *is not* nati; *which number of yeeres may ſupply heereafter*:) *perfect it in the latter*, quos conſtituas principes. (*Continue thy couenant with them for euer, and eſtabliſh their throne vpon earth as the dayes of heauen.*

The prince of the kings of the earth *proſper your princely beginnings* (*the morning of our future hopes*) *with length and ſtrength of daies, and ſuch acceſſary bleſſings as depend thereon, that your loines may be as fortunate to your people as your ſiſters wombe, and both the one and* Apoc. 1. 5.

thou her redouble and multiplie the name of Grandfather to your happie father; and the fruit of both your fruits improoue that name to a great grãdfather: that he may long & long liue, the first-born of God, higher then the kings of the earth, *to see his childrens children, and leaue behinde him a* Law-giuer *from the midst of his & their feet to sway the scepter of these kingdoms till* Shiloh *come againe.*

Ps. 89. 27.

By him that serueth your *Highnesse*

with prayer and humble obseruance.

Jo. London.

PSAL. 128. verſ. 3.

Thy wife ſhall be as the fruitfull vine by the ſides of thine houſe.

MY chardge is to bleſſe, a work better beſeeming the mouth of a Patriarke, or ſome one of the ancient prophets, for *the leſſe is bleſt by the better.* Heb. 7. 7. I haue therfore choſen to bleſſe by the mouth of Dauid, or rather by the Spirit of God mouing and tuning the harpe of Dauid. And whence ſhould I rather draw my bleſſing, then from that Pſalme (of all others) the promptuary and ſtore-houſe of all bleſſing? from euery corner whereof, as from the mount *Garizim*, a bleſſing reſoundeth. Deu. 27. 12. It bleſſeth in the firſt

verſe ; *Bleſſed are they that feare the Lord*: bleſſeth in the ſecond ; *O well to thee, & happy ſhalt thou be*: bleſſeth in the fourth ; *Loe, thus ſhall the man be bleſſed* : bleſſeth in the fifth ; *The Lord from out of Sion ſhall bleſſe thee* : and concludeth in the laſt with that which concludeth and compendiateth all bleſſing, *peace vpon Iſrael.* The ſubiect of all this bleſſing is *Timentes Dominum* : *they that feare the Lord.* See how the Lord loueth the man that feareth him. In himſelfe, his wife, his children, his poſteritie, in the Church, the City, the whole common-wealth, in all that belongeth vnto him, or that he belongeth vnto. Confine him within himſelfe, take him as a ſingle perſon ; *Thou ſhalt eate the labours* &c. Diuide him into his other halfe ; *Thy wife ſhall be* &c. Multiply him into his iſſue ; *Thy children like the Oliue branches.* Eternize him in his race ; *Thou ſhalt ſee thy childrens children.* Engraffe him into the Church ; *The Lord out of Sion ſhall bleſſe thee.* Beſtow him in the City ; *Thou ſhalt ſee the wealth of Ieruſalem* : ranke him amongſt the people of the

the whole kingdome; *And peace vpon Israel.* Whither in resolution, or composition, or multiplication; or propagation & succession, or the communion of Saints, or corporation of Citizens, or association into the state, he shall be blessed throughout. You now see, it is *canticum graduum* or *ascensionum*; and you may adde, *excellentiarum*, as the title goeth, that is, an excellent song that ascendeth by degrees. *Title.*

Amongst other blessings of God, it blesseth this very blessing that we haue in hand. It is λόγος ἐπιθαλάμιος, a Psalme that besseth mariage.

I rest in the second branch of blessing; *vxor tua sicut vitis* &c. In which there are two parts. 1 The subiect, *vxor tua*, *thy wife*: 2 the attribute, *sicut vitis*, *as a vine* &c. *Diuision.*

Vxor tua, may well be the subiect of the proposition, for it is the subiect, the *prior terminus*, the ὑπακείμενον, that is substantiall, fundamentall terme of all mankinde, τῆς εἰς βίαν εἰσόδου θύρα, the gate of entrance into liuing. Hence beganne the world; *Subiect.*

world; *God buildeth the woman* (*ædificat costam, finxit hominem*, man was *figmentum*, woman *ædificium*, an artificiall building) and from the ratter or plancke of this rib is the world built. Therfore was Heua called *mater viuentium*, the *mother of the liuing*; *quia mortali generi immortalitatem parit, she is the meanes to continue a kinde of immortalitie amongst the mortall sonnes of men.* No sooner was *man* made, but presently also a *woman*; (not *animal occasionatum*, a creature vpon occasion, nor *mas læsus*, a male with maime and imperfection, (philosophy speaketh too dully: but out of the counsell & skill and workemanship of almighty God! *ædificat*, a goodly frame:) and no sooner a *woman*, but presently *a wife*. So that *man*, and *woman*, and *wife* are *simul tempore*, of the same standing; and the first vocation of man was *maritari, to be an husband. Mulier propter virum*, The woman was made for the man to be his wife: so that, according to the Hebrew prouerbe, *Cui non est vxor, is non est vir*, A man without a wife is not a man. *Vir* and *vxor*, man and wife, are

primum

primum par, *fundamentum parium*, the first originall match of all others. All other couples and paires, as father and sonne, maister and seruant, king & subiect come out of this paire. The beginning of Families, Cities, Countries, Continents, the whole habitable world, the militant, yea and triumphant Church, *mater matris Ecclesiæ*, the mother of the mother Church, of no small part of the kingdome of heauen, is *vxor tua*, this subiect of my text, out of this combination it all springeth. No marriage, no men; no marriage, no saints. *The wife* is the mother of virgins that are no wiues; (*Laudo connubium quia generat virgines*, saith Hierome γυναικομάστιξ) no generation, no regeneration; no multiplying beneath, no multiplying aboue; no filling the earth, not so much fillin g the heauens; if not *filij seculi*, neither will there be *filij cœli*.

The parcels in *vxor tua*, are two, *societas*, society, fellowship, *wife*; and *proprietas*, propriety without copartnership, *Thy wife*. First, relation, *wife*, she must be the *Subdimision.*

wife of an husband. Secondly, poſſeſſion, *thy wife*, ſhe muſt belong to that husband alone. The one, the margarite or pearle, *wife*; the other, the cabbinet or arke to keepe this Iewell.

Wife.

I am ſure I abuſe not my termes. For the ſpirit of GOD by the mouthes of holy men hath ſtyled her *donum*, and *bonum*, and *Coronam*, and *gaudium*, and *gratiam ſuper gratiam*, a iewell of ſingular eſtimation. The image and inſcription ſhe beareth, is *donum dei*, The gift of God. She is indeede *Gods gift*, the firſt and beſt that GOD gaue to man; his *xenium* new-yeeres, new-worlds gift. *Adduxit Deus*, GOD the *pronubus*, *præſul Coniugij* as Ambroſe calleth him, the author of marrige, preſented the man with this gift, brought it as his preſent: the riches of the whole earth yeelnot the like. Caſt this pearle before ſwine, let Manichees, and Marcionites, and Encratites, and Antichriſts, thoſe that preferre the doctrines of men, the doctrines of Diuels, before the ſacred ordinance of GOD, judge of it; and they will tread it vnder

Gen.2.22.

vnder their feet, & burthen it with whole wagons & cartloades of reproches. I ſtay not to confute them. Onely I ſay with Saint Auguſtine, *Bonum nuptiarum ſemper eſt bonum*, The good of marriage from the beginning of the world euer was and to the end ſhalbe good. *Ante peccatum, ad officium; poſt peccatum, ad officium & remedium.* Before ſinne, for the duty of procreation and comfort of life; after ſinne, both for that duty, and further for a remedy. *Hug. Card.* And albeit *fœlicior cœlibatus*, ſingle life may bee more happy in ſome reſpects; yet *matrimonium tutius*, marriage is more ſafe. Or to ſpeake in the higheſt ſtraine, in *virginitate culmen*, virginity may haue the toppe of honour; in *Connubio* not *Crimen*, there is no fault in matrimony. Conſider Moſes and Elias, the one a married man, the other a virgine. Elias called downe fire from heauen, Moſes obtained manna frõ heauen. Elias, *auriga in aëre*, was a wagoner in the aire, rode in a chariot, through the cloudes: Moſes *viator in mari*, was a paſſenger, a trauailer through the red ſea:

GOD honoured them both alike.

Thy wife. We haue found the treasure, we must adde the cabbinet to keepe the treasure. *Thy* wife: not *vxor vestra*, one woman to many men, against the doctrine of the Nicolaitans: not *vxores tuæ*, many women to one man, against the encrochmēt of Lamech: not *vxor tua & non tua*, to take and leaue, put on & put off, as thou doest thy coat. *Vxor tua*, is as much to say, as *tu & vxor*, *vxor & tu*, no more, no fewer, no other: *duo in carne vna*, *two in one flesh*, not three, or fower; not *malier multivola*, a woman that will haue many men, not *mulier vniuira*, (which was Hieromes tearme of Hieromes time) a woman that must haue one man besides her husband. The like holdeth also for the man. For she that is not *tua* is *aliena*, *extranea*, a strange woman. Looke to the *alpha*. *masculum & fæminam creauit eos*, male and female created hee them. not *masculum & masculum*, nor *fæminam & fæminam*, both males, or both females, for then had there been no procreation; not *masculum & fæminas*, nor *fæminam*

Eccles. 9.

Gen. 1. 27.

&

& masculos, much lesse *scortatorem & scortum*, those that should liue in vncleanesse together. *Vnus, vnam, vni*: One God hath ordained one woman to one man. Let the subiect bee well weighed, *vxor tua*, that is, thou and thy wife: *& sustinebitis potius complexus vrsorum & draconum*, you wil rather endure the embracings of bears & dragons then of strange flesh. I adde no more, but lament our times. *Quo modo quos coniunxit Ecclesia, disiunxit camera?* how are we ioyned together in the face of the Church, and disioyned in priuate chambers? more truly, *quomodo, quos coniunxit Deus, disiunxit Diabolus?* how doth the Lord ioyne vs and the deuill seuer vs? I haue done with the subiect. *Bern.*

Sicut vitis abundans. If there were nothing more then *sicut*, that word alone might suffice. The woman at her first creation was made to be a *sicut*. *Sicut* is of similitude, so is a woman. Looke backe to the first institution, *Faciamus adiutorium* (not *mancipium*, she is not a seruant, nor *iumentum*, though *iumenta* our cattle in their kinde 2 *Attribute* *Sicut*

kinde bee *adiumenta infirmitatis noſtræ*, helps to our wants,) but *ſuſtentaculum, fulcrum, adminiculum*, a ſupport or ſtay. Of what quality? *ſimile ſui*, like to himſelfe: There is the *ſicut*. *Simile*? what is that? *proportionatum*, that holdeth proportion of ſexe for generation: that is not all, but *ſimile*, as like as bone may be to bone, fleſh to fleſh, ISHA to ISH, that is *woman* to *man*. Will you haue a fuller commentary? *Simile ſui*, that which is *contra ipſum*, not contrary, but *è regione*, face to face, as the Angels ſtood ouer the mercy-ſeat; *coram ipſo*, as a glaſſe that reflecteth and returneth vpon a man his owne image, that is, *quaſi alter ipſe*, *ipſe coram ſe*, an other ſelfe, himſelfe before himſelfe. Or *ſimile*, that is, *ſecundùm, iuxta, penes, propè, proximè, ad manum*, the next of all others, and at hand to miniſter vnto him whatſoeuer is wanting. This is that *ſicut*, which I ſpeake of. A *ſicut* in mutuall loue, in naturall affection, in the communion of woe, (for they are σύζυγοι, yokefellowes: and muſt remember that *bonum coniugium, ſed à iugo tractum*, in marriage is

an

an yoke) in the participation of good things, in ſociety of offices, in coniugall faith, indiſſoluble couenant, (ſhe is *particeps fœderis*) in parity of religion. They muſt be συγκληρονόμοι τῆς χάριτος, coheires of the ſame grace. *Si acceperit Iacob vxorem de filiabus Heth, vt quid mihi vita?* If Iacob take a wife of the daughters of Heth, what auaileth it me to liue? *Numquid non eſt in filiabus fratrum tuorum & in omni populo tuo mulier?* Is there neuer a wife amongſt the daughters of thy brethren, & amongſt all thy people? the one the voice of Rebecca, the other of the parents of Sampſon. *Nulla arbor præter vetitam?* Is there no tree but the forbidden tree? No friend and companion of the life of man but a foe? no helper but a tempter and mouer to euill? It is a deuiſe of the Rabbins, but the morall is good, that in the names of I S H and I S H A, is included I A H the name of God; and that if you take out י and ה, *jod* & *He*, whereof that name conſiſteth, there remaineth nothing but אש אש *ignis, ignis*, the fire of diſſention and brawle, which burneth

*Mal.*2.14.

1.*Pet.*3.7.

*Gen.*27.46.

*Iud.*13.1.

neth & consumeth to the fire of hell. The meaning is, that God must bee present at the ioyning of man & woman, that they must marry in *Domino*, in the Lord; not in *Pluto* the God of riches, nor in *Venere* the goddesse of lust: and Christ must bee a bidden guest, or else the wine of this *vine* will be turned into water, into vinegar, into the wine of dragons. The *sonnes of God* and *daughters of men* ioined together, bring forth *Nephilim*, a monstrous and mishapen generation.

There is not, neither can be such a *sicut* vpon earth, as betwixt man & wife; where there are *duo in carne vna* σύσσωμοι, σύμψυχοι, one as it were in body & soule, as a stocke and a graffe make but one tree. Nor is there any image to represent this *sicut*, but that which the Apostle speaketh of, *sicut Christus Ecclesiã*, as Christ loued his church. So that I may trulie say, ὁ μὴ πεῖραν ἔχων τῆς γυναικὸς καὶ τῶν τέκνων, ἄγευστός ἐστι τῆς ἀληθεστάτης καὶ γνησίου εὐνοίας. He that neuer had experience of wife and children, neuer tasted what the trueſt and natiueſt kindnes was.

Eph. 5. 25.

" *Fœlices*

"*Fœlices ter & amplius*
"*quos irrupta tenet copula.* Horat.

Happie, thrice happy these that keepe this bond without breach. *Amicus & socius commodè conueniunt, sed vtrumque antecellit vxor iuncta viro.* Eccl. 40.23. A friend and a companion come together at an opportunitie, but aboue them both is a wife with her husband. And the whole infelicity of mariage for the most part, that Iliade of euils which accompanieth some matches, is when this *sicut* is wanting; when men choose not *similes* their likes, when matches are made of such as match not; for they eyther marry by their eyes for beauty, or by their fingers ends for money, or by their eares vpon heare-say, taking their wiues vpon trust. And then in all such matches, *sicut* is turned into *secus*, all goeth amisse, planets are ioyned together of vnhappie coniunction; and malignant are the effects which issue from them. But I must not rest here. I must seeke my patterne from abroad, from som of the parts of nature. Where so fitly as amongst trees? Sicut vitis.

A tree, and a man or a woman how neerely doe they ſymbolyze? The root of the tree, is the mouth to conuey in nouriſhment; the pith or heart of the tree, is the matrice, belly, or bowels; the knots the nerues; the fiſſures or concauities, the veines; the rinde, the skinne, the boughes, the armes and limmes; the ſprigges, the fingers; the leaues the haire; the fruite, vnleſſe the tree bee barren, the children. There is yet a neerer affinity. A tree is a type not onelie of man or woman, but of matrimony. Plants are diſtinguiſhed, ſay the writers of nature, by males & females, & haue their plain diſtinctiue notes of either ſexe: inſomuch that if the leaues of the male & female be ioined together, *cohærebunt inuicem vtvix ſeparari poſſint*, you can hardly put them aſunder. Yea, if the winde doe but carrie the ſent of the male to the female, *citius maturabitur eius fructus*, the fruit thereof will ſooner ripen. Wee haue then found out *ſicut*, our ſampler among trees. But what may that tree bee? Not a bramble, it is too ſharpe, too full of pric-

prickles: not an oake, it is too ſturdy. A woman was made of a bone, and but one bone, *ne eſſet oſſea*, that ſhee might not bee too bony: not a Cedar, it is too high; her place is a middle and indifferent place, as wee ſhall ſee hereafter. But what then? *Vitis, quia invitat ad vinas;*) (my grammer telleth mee;) a *vine*, which hath her name of inuitation to the fruit thereof.

Surelie, a vine is a noble plant, and an excellent embleme of a Wife. Firſt, there is nothing more flexible & tractable: you may bow it which way you will. So is it the wiſdome of a woman *matrimonij legibus obtemperare*, to conforme her ſelfe to the rules of her husband. Secondly, nothing more tender and ſenſible of a wrong: if you cut it, it will weepe and bleede it ſelfe to death. Thirdly, it yeeldeth as faire a ſhadow and arbour of leaues as anie tree, that there may be *refrigerium*, a refreſhing to the wearied husband. When he commeth from his labour abroad, *lætabitur ſub vite ſua*, is his welcome home. Fourthly, the ſmell of the vine in the time of her

flouriſhing driueth away ſerpents and venemous creatures: and the cogitation of a mans own wife, ſeaſoned with the feare of God, is a *ſuperſedeas* and barre to all the temptations of Sathan. The worſt you can deeme of it, is, that it is *fragile lignum*, a fraile kind of plant. Whereto ſerueth the art of the husbandman, I meane the wiſedome of the husband, but to amend that infirmity, according to the rule of the Scripture, *Let him dwell with the wife as with the weaker veſſell* κατὰ γνῶσιν, *according to knowledge and diſcretion*? Laſtly, all this is fullie recompenſed with the liquor & bloud of the grape, the ſweet nectar and comfort of life that floweth from it.

1. Pet. 3. 7.

Sicut vitis. Will you be pleaſed to obſerue by the way, what a Paradiſe and ſecond garden of the Lord, the wiſdome of God planteth in Oeconomy, in the houſe and family of a married man: wherein there are two trees, as in that ancient garden, of principall note, the *vine*, and the *olive* in the words following, that is, the wife and the children: the one as *the tree*

of

of knowledge of good and euill (for I confesse both these are in mariage:) the other, as *the tree of life*, for a man liueth in his children. *Mortuus est & quasi non est mortuus, quia reliquit sibi similem*: hee is dead and not dead, because of his image left behinde him.

The *vine* and the *olive*? Marke them wel, their fruite is both *alimentum*, nutriment, (wine comforteth his heart and oyle giueth him a fresh and cheerefull countenance; hee shall speake freely with his enemies in the gate that is enuironed with children: and *medicamentum* physicke; *medicamentum Evangelicum*, the physicke of that good Samaritan in the Gospel, wherin there was *morsus & mollities*, a corrodent & lenient, compunction and consolation; ἁγλυκυ-πικρον, bitter sweet. I mistake my selfe, there is nothing bitter, but rather ὀξύμελι, an oxymell, *acetum mulsum*, somewhat pleasant and somewhat tarte. *At non est dimittendus favus propter aculeum*, Loose not the hony for the sting of the bee, one saide in this very case of marriage. *Greg.*

Abundance.

But of all the properties of a *vine*, I find my ſelfe reſtrained in my Text to one alone, and that is fertility. *Sicut vitis abundans*; Abounding, with what? not ſtems, nor leaues, nor gemmes, nor the like; all that commeth ſhort. Therefore they render it truely, *fructifera*, abounding with fruit, bearing in plenty, *fructum nativitatis ſuæ*, the fruit of her kind. The bleſſing then of the *vine* in my text, is the fruit of the wombe, children: *Liberi* not *ſpurij*, freelie and honeſtly borne, not an adulterous generation: *ſemen Dei*, a godly ſeed; *vincula, pignora*, bonds and pledges, for ratification of loue between man and woman. They are mentioned in the next wordes to my text, *filij in circuitu menſæ*, children round about the Table, *ſatellitium filiorum*, a gard, a garland, a wreath of children about the bord, as *Angeli in circuitu throni Dei*, a garland of Angels about the throne of God, or *ſtellæ in circuitu poli arctici*, a garland of ſtarres about the North-Pole.

The end of mariage is *proles*, iſſue. Therfore it is called *matrimonium*, becauſe they who

who are married *pater & mater esse meditantur*, propose to themselues to become father and mother. To which end serue the prouerbes of the Hebrewes, *Cui non sunt liberi, is non est ædificatus*; and *Cui non sunt liberi, is reputatur tanquam mortuus*: Hee is a man vnbuilt, and accounted as dead, who hath not children. Alcibiades asked Socrates, how he could endure the scolding of Xantippe: Socrates asked him again, how he could endure *glottientes gallinas*, the noise of his hens; Because, saith Alcibiades, *gallinæ pariunt mihi pullos*, my hens hatch me chickins, Socrates answered, *At Xantippe parit mihi filios*, Xantippe beareth me childrē, which maketh amends for all.

It is *actio naturæ, perfectum opus viventium*, the action of nature, & perfect worke of all that hath life, *generare, procreare sibi simile*, to bring forth their like. To leaue a seede behind, to preserue their *species*, to continue their name and posterity vpon earth, to represent and shadow in some sort immortality, by deriuing life from the root into the branches, from the father

2. Sam. 7. 19

father vnto the ſonne, and ſonnes ſonnes *in longinquum*, as Dauid ſpake, from one generation to an other for long time to come.

Cant. 2. 12

But the time of abounding and fructifying is not yet come. *The voyce of the turtle is not heard, nor the ſinging of birdes.* Wee muſt awaite the ſpring ſeaſon. *Creſcite & multiplicamini*, is a bleſsing from him alone, that hath the key of the wombe, and openeth where none can ſhut, ſhutteth where none can open. Meane time wee ſing the ſong of the *Vine*: many a cheerefull ſong may wee ſing hereafter of the *oliue branches*. Many a welcome meſſenger be bleſſed from God and man, for bringing vs tidings, *a childe is borne*. And as now the matter and ditty of our ſong is, *vinea facta eſt in cornu filio olei*, that is to ſay, *in colle pingui*, our *vine* is planted in a fat and fruitfull ſoile, husbanded & dreſt by the hand of God & man, ſo may the matter and ditty of our ſong hereafter be; * *Nati ſunt tibi filij quos conſtituas principes ſuper omnem terram*, children are borne vnto thee

Eſa. 5. 1

* This Pſalme was the Pſalme for the day, being the ninth day of the moneth, and for that morning ſeruice wherein our Churches receiued the firſt publication of theſe newes. Pſal. 45. 6.

thee, whom thou maiest make Princes ouer all lands. God grant the *branches* may bee sutable to the *vine*: shee commeth from a princely stocke, maiestie and soueraignetie be euer their portion.

By the sides of thine house. How shall our *vine* abound, or prosper at all without a stay? Her manner is to grow vp by an helpe. *Væ soli, quoniam si ceciderit, non habet sustentantem se.* It is the weakest of al plants, and must haue somewhat to sustaine it. Therefore the prime care of the husbandman is, when his *vine* is *nubilis* of ripenes, and growth for marriage, (as the Poet describeth it.

" *Adulta vitium propagine* — *Horat.*
" *altas maritat populos)*

to marry her to a popler or elme, or some other tree. Or in stead thereof, hee prouideth *maceriam* a wall, or *pergulam* a frame, or *capreolos* shores to beare it vp. Solitude and celibate, a single monasticke life agreeth not to it.

The first thing then required, is, that it must be *vitis pergulana*, or *characata*, a vine

by some stay. But what stay? It followeth in order ; *Latera domus*, the sides of the house. Where there is a *duplex vbi*, a double site or position. First, the *house*, secondlie the *sides of the house*.

1 Domus. The first position of *a vine* must be by *an house*, not an hedge ; the field, the high way, the market place, the street is no place for this *vine*. You remember Thamar and Dina ; the one sitteth by the high-way-side, the other gaddeth in the fielde, both miscarry.

The station, kingdome, commonwealth of a woman is the house. Shee is οἰκοδέσποινα, mistresse of the house ; *vbi tu Caius, ego Caia*, the husband master, the wife mistresse. Therefore Phidias carued Venus treading vpon a tortuis, which is euer vnder her shell. The Tortuis and the Snaile are the proper hieroglyphicks of a good huswife, euer bearing hir house vpon her backe.

Domus tua. Prouided alwaies, that the house bee *domus tua*, her husbands house ; not the house of any other. *Audi filia &c.* Hear-

Psal. 45. 10.

len

ken ô daughter, encline thine eare, forget thy people and thy fathers house. Thus Sarah (*whose daughters ye are if you doe well*) followed Abraham from Vr to Gerar; Rebecca Isaac from Mesopotamia to Canaan; Sephorah Moses, and Mary (the Mother of our blessed Sauiour) Ioseph, both of them into Egypt. It skilleth not where the house be, so it be *domus tua*, the husbands house. She that is married by a significant word of art, *ducitur*, is carried and transported to another habitation. And albeit the glory and spendor of the moone be in the furthest distance from the sun; yet the greatest glory and grace of a woman, is when she is neareſt to her husband. He is *velamen oculorum*, the vaile of her eies, shee is not to looke to the right hand nor to the left, but forth-right vpon her husband.

1. Pet. 3. 6.

Gen. 10. 16.

The second *vbi* or situation of this *vine* is the *sides* of the house. We haue found already that the *vine* is *sustentaculum* some kinde of stay and assistance to the house; 2. *vmbraculum* an arbour or shade vnto it; now 3. it is *propugnaculum*, being spred

2 *Latera domus.*

vpon the sides of the house, a fense against the violence of the weather. *Vbi non est sepes, diripitur prædium*, where no hedge is, there the possession is spoiled. I am sure aboue all the rest, it is 4. *ornamentum* a beauty to the house, so you bestow it in the right place. And that is *in lateribus*, in the sides, not *in fastigio* the top, (the woman must not αὐθεντεῖν, beare rule; *Mulier si primatum habeat, contraria est viro suo*:) not *in pauimento*, the floore of the house: the one is too high, the other is too low, but in a middle and equal place betwixt both, that is, in *lateribus, deuexis, declinationibus*, the sides or descents of the house. The sonne of Sirach assigneth her her right place, when she standeth *vt lucerna splendens super candelabrum sanctum*, as a bright candle vppon an holy candlesticke. Now no man setteth his candle vpon the toppe of his house; no man vppon the ground, but vppon the table, or the like conuenient roome. So must the place of the wife be, honest and honourable befitting her condition.

Eccl. 36. 25.

1. Tim. 2. 12

Eccl. 25. 30

Eccl. 26. 17.

If you call to minde, you ſhall find that the place of the woman from her firſt creation was the *ſides of the houſe*. Firſt you will not deny vnto me, but that ſhee was framed in the houſe. She was *opus domeſticum* not *peregrinum*, a worke done at home not abroad. Not as the temple of Salomon was built; the materials whereof were fitted and prepared a farre off. The woman was built and faſhioned in the houſe of her husband, out of his verie eſſence and compoſition; and is ſome part of him. Secondly, when ſhee was thus made, ſhe became not one of his moueables, to be parted and remoued from him; but was fixed to her *houſe*, *adhærebit vir vxori*, the *houſe* and the *ruine* muſt not be ſundered. Thirdly, God ſo ordered the matter betwixt them, that this adhæſion and agglutination of one to the other ſhould be perpetuall. For by taking a bone from the man (who was *nimiùm oſſeus*, exceeded and was ſomewhat monſtrous by one bone too much,) to ſtrengthen the woman, and by putting fleſh in ſteede there-

of to mollifie the man, he made a sweete complexion and temper betwixt them, like harmonie in musicke, for their amiable cohabitation. 4 Fourthly, that bone which God tooke from the man, was from out the midst of him. As Christ wrought saluation *in medio terræ*, so God made the woman *è medio viri*, out of the very midst of man. The *species* of the bone is expresst to be *costa* a rib, a bone of the side, not of the head, a woman is not *domina* the ruler; nor of any anterior part, she is not *prælata* preferred before the man; not a bone of the foote, she is not *serua*, an hand-maid; nor of any hinder part, she is not *post-posita*, set behinde the man; but a bone of the *side*, of a middle and indifferent part, to shew that she is *socia* a companion to the husband. For *qui iunguntur lateribus, socij sunt*, they that walke side to side, and cheeke to cheeke, walke as companions. 5 Fiftly, I might adde, a bone from vnder the arme, to put the man in remembrance of protection and defense to the woman. 6 Sixtlie, a bone not far from his heart, to

put

put him in minde of dilection and loue to the woman. Laſtlie, a bone from the left ſide, to put the woman in minde that by reaſon of her frailtie and infirmitie ſhee ſtandeth in need of both the one and the other, from her husband. 7

To conclude my diſcourſe; if theſe things be dulie examined, when man taketh a woman to wife, *reparat latus ſuum*, what doth hee elſe, but remember the maime that was ſometimes made in his ſide, and deſireth to repaire it? *repetit coſtam ſuam*, he requireth and fetcheth backe the rib that was taken from him. And when the woman taketh an husband, ſhe is but ioined againe to that ſide from which ſhe was firſt taken. Meane-while, if aches, or ſtiches, or plewriſies, or other the like maladies befall the man by reaſon of his *ſide*; let him remember they came from himſelfe, thence they had their beginning, and therefore with the more patience he ought to endure them.

Wee haue at length brought and faſtned *our vine* to the *ſides of her houſe*. *Vide-* *Application.*

runt

runt oculi nostri, invideruntalieni, Our eies haue seene it done, though the eies of many others haue maligned the doing; and we blesse those eies of ours, that haue so long sitten and waited in the tabernacles of our heads, as to doe vs so acceptable a seruice. Let the day wherein it was done, be light and not darkenesse; let God regard it from aboue, & the light of his gratious countenance shine euer vpon it. All the parts of our Land (almost of Christendome) haue beene full of rumours; the hearts of all the faithfull in the Land full of horror and mistrust; I am sure the harts of the Iesuites are full of malice, the heads of the Iesuites full of deuise, the hands of the Iesuites full of practise, the bookes of the Iesuites full of principles and bloudy perswasions: yea, the tongue and actions of the Iesuites not voide of predictions and prognostications. But thrice blessed be the name of our gratious God, our *vine* is placed by the *sides of her house*, shee is where she should be, *vitis pergulana*, a vine vpon her frame.

A *vine*, a moſt generous *vine*, of noble condition, the wine that floweth from her *gladdeth the heart both of God and man*: borne of a regall and religious ſtemme; --- *Deus eſt in vtroq; parente.* She grew *in vineâ pacifici*, in the vineyard of our Salomon: a branch of that *true vine*, Ioh. 15. 1. planted and dreſt by him that is there the true *husbandman*, comforted with the ſunne and raine of his principall benedictions both from heauen and earth and fit to be tranſplanted heereafter in the fulneſſe of her dayes into the paradiſe of his glorious kingdome.

Iud 9. 13.

Cant. 8. 11.

The *ſides of the houſe* not vnanſwerable to the *vine*. It is not *domus lateritia*, but *marmorea*; not an houſe but a pallace, a princes houſe; not a pallace, but a ſanctuary for piety and religion, *a Gods houſe*. So as *our vine* is not only *vitis pergulana* a vine vpon a frame or *vitis parietaria* a vine vpon a wall, but *vitis Palatina*, a vine ordained by God to grow vp by the ſides of an illuſtrious Palatine.

The Lord vphold for euer and keepe

from dilapidation and decay these *sides of the house*, and make them as an vnuanquishable fort against the impressions and assaults of all aduersary forces, that it neuer be heard of vpon earth, *Posuerunt eam in ruinam & aceruum lapidum*, they haue laid this house in a ruine & an heape of stones; as impregnable as the tower of Dauid, *Cuius fundamenta in montibus sanctis*, the foundations whereof are vpon the two mountaines of the euerlasting *might* and *mercie* of God. *Saluation be for euer the walles, and praise the gates* vnto his house. I am sure it is founded vpon the *rocke*, the true faith and profession of the sauing bloud of Christ; the *sandes* of the doctrines of men, and quagmires and bogges of Romish superstition this *house* was neuer acquainted with. Neuer then may the windes and tempests of forraine persequutions infest, neuer the raine and flouds of domestical dissension disquiet *this house*, neuer may the *gates of hell* it selfe, neither that nethermost of the deuill and his angels, neither this hell vpon earth, the practises and cō-

Esa. 60. 18.

plots

plots of Ieſuites and their confederates preuaile againſt it.

And the Lord likewiſe bleſſe the *vine* by the ſides of this houſe, *the goodwill of him that dwelt in the buſh* euer dwell in this *vine*, that the ſunne doe not burne her by day, nor the moone by night; that ſhe be not beaten with the weather of aduerſity, nor blaſted with the breath of ſickneſſe, nor nipt with the froſt of an vntimely death: *that ſhee may take roote in an Honorable people, a portion of the Lords inheritance, and be ſet vp as a Cedar in Libanus, as a Cypreſſe vpon the mountaines of Hermon, as a Palme tree in Cades, and as a Roſe tree in Iericho; and as a terebinth ſtretch forth her branches, and thoſe* branches may bee the branches of honour and grace. How doe the words of the 80. Pſalme, from the 8. verſe fitte my purpoſe through out? *Vineam de Ægypto tranſtuliſti &c.* Thou art remouing a vine out of England. All the bleſſings of God pronounced vpon that vine fall vpon the head of this. And the bleſsing vpon Sara bee added vnto them, that ſhe

Deut. 33.16

Eccl. 24.14.

Gen. 17. 16. may be *the mother of nations, and kings of the people may come of her*: and the blessing vpon Rebecca make vp the measure, *Grow into thousand thousands, and thy seed possesse the* Gen. 24. 60. *gate of thine enemies.* And finally, the Lord blesse the *roote* (both the one and the other) that bare this *vine*, indeed the roote that beareth vs all, whereof wee say daily; Vnder his shadow wee shall bee safe. *The flowre of Iesse* cause them long to flourish and prosper amongst vs. O my beloued brethren, if euer there were a time of praiers and supplications for our selues, for all men, especially *for Kings*, if euer for Kings, especially for Kings that adore not the *beast*, especially that *king* that hath angred and prouoked the beast by fighting against him, especially that *beast* that is *singularis fera*, the *beast of beasts*, the *wilde boare* Psal. 80. 13. *of the forrest*, wilder then the wilderneſse it selfe, that will not be held nor emparked within anie laws or limits of God or man, that breaketh forth into an vnbounded soueraignetie and dominion ouer all the princes and nations of the earth: these are they

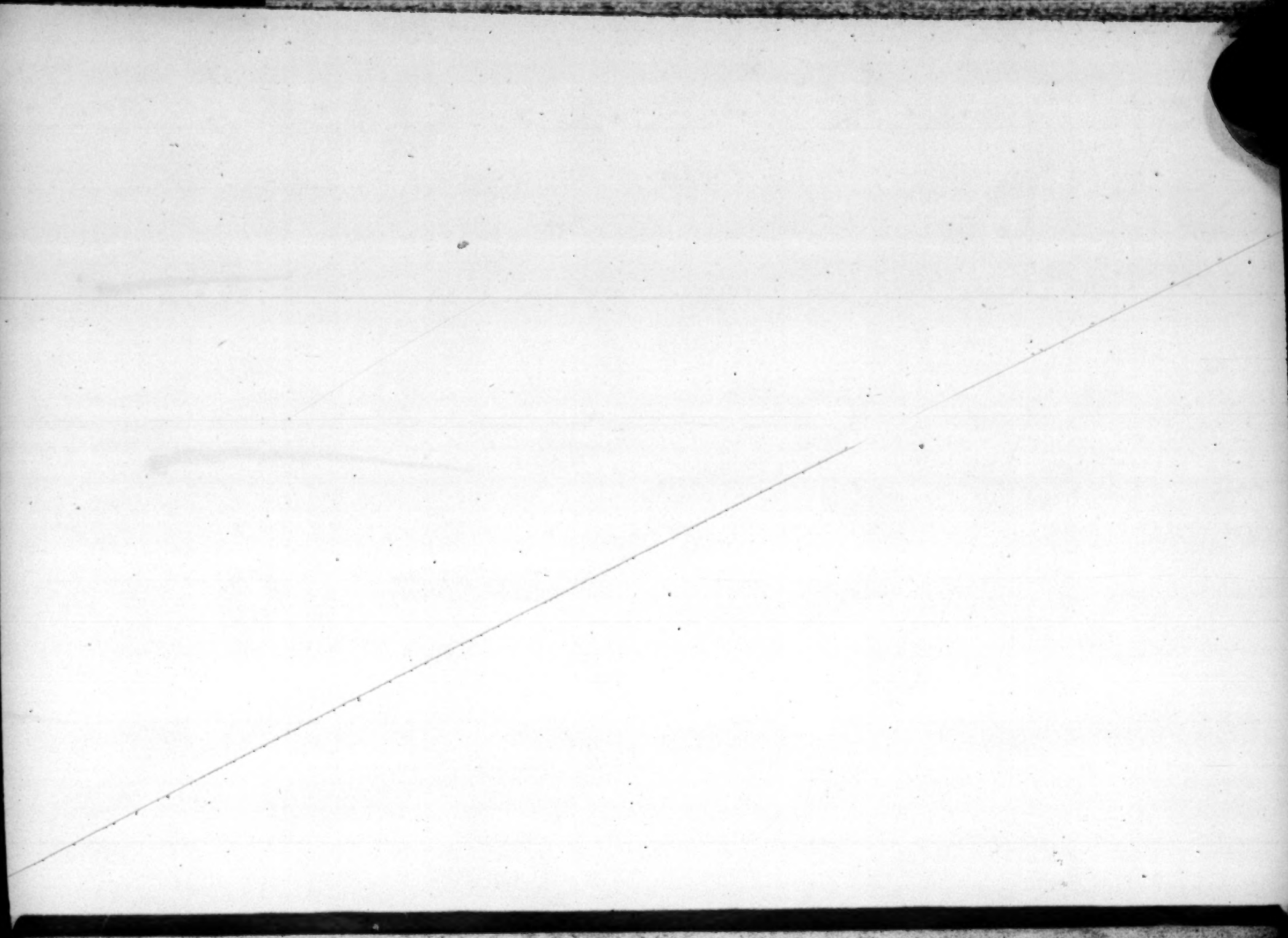
they, *Exurge Deus, iudica cauſſam tuam*, Ariſe O Lord and auenge thine own cauſe. *Giue not the ſoule of thy turtle doue vnto the multitude of thine enemies, nor into the hands of this beaſt. Thinke vpon thy Couenant, and forget not the voyce of thine enemies. The earth is full of darkeneſſe and of cruell habitations; & the preſumption of them that hate thee, encreaſeth dayly more and more. Take vs theſe foxes theſe little foxes that deſtroy this vine.* Prieſts, I meane, and their proſelytes, legions of recuſants within this Kingdome, neglect them not. They digge at the verie roote of ſoueraignetie and regalitie, the allegiance of your ſubiects: they rob you of the hearts of your people. The more Proſelytes to Rome, the more aliants from England. The gaine of the Pope is the loſſe of the King. Recuſants of our Churches for the preſent, hereafter they will proue recuſants of their Soueraigne, *Nolumus hunc regnare ſuper nos.* Nay, recuſants now in their wane, when their ſtrength is not fullie ripened; they will proue *rebellants* in their full Moone. *Næ iſta vobis*

Pſal. 74. 22.

manſuetudo & patientia, ſi illi arma ceperint, in miſeriam vertet. But whatſoeuer bee done with the *foxes*, yet from the teeth of that efferous *beaſt*, from the tuske of the *Wilde bore*, from the ſucking and drawing of Romiſh horſe-leaches, from the bloud-thirſtie dropſie of Antichriſt and his adherents, from the curſed *Aſſaſinates* of Ieſuites and their darke diſciples, from the peremptorie knife of Popiſh, worſe then paganiſh, pruners, O thou that art *the roote and generation of Dauid*, preſerue our *roote* & all his *generation*, together with his moſt glorious *ſtemme*. And the *vine* that is now parting from them, and the ſweet *oliue branch*, that ſhooteth vp vnder them, the eye of thy fatherlie prouidence euer watch ouer them. Bee they all as deare vnto thee as the apple of thine own eie; as neare as the *Ring* that the *Bride* weareth vpon her finger: and as thou haſt married *this vine*, ſo marrie them all vnto thy ſelfe in euerlaſting faithfulneſſe and compaſſion. Let all the miſcreants, reprobates, *Rauaillacs* vpon the face of the earth receiue

receiue their prohibition and charge from thy mouth, *Touch not mine annointed ones*, and doe my choſen no harme. And let all that heare me this day (thouſands and millions that heare me not, doe no leſſe) call heauen and earth to witneſſe, that from the ground of their hearts, in ſingleneſſe and vprightneſſe of ſoule, they ſay and redouble in the eares of God and his holy Angels; Amen,

AMEN.

receiue their prohibition and charge from thy mouth, *Touch not mine anointed ours*, and doe my chosen no harme. And let all that heare me this day (thousands and millions that heare me not, doe no lesse) call heauen and earth to witnesse, that from the ground of their hearts, in singlenesse and vprightnesse of [illegible] say and redouble in the eares of God and his holy Angels; Amen,

AMEN.